

REMEDIES

87
Against the

Desolations of Fire,

And other

FATAL TRIALS.

Occasion'd by

The late Ruin at *BLANDFORD,*
TIVERTON, RAMSEY, &c.

AND BY

The EPIDEMICAL VISITATION

In some distant Places of our Traffick.

BY

GEORGE OLLYFFE, M.A. *K*

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REMEDIES

AGAINST THE

Desolations of FIRE, &c.

THE inconceivable Distress which has fallen upon numberless Sufferers, through the late dreadful Conflagrations, and the most startling Alarm of the Nation, at the hearing thereof, cannot be mentioned without many earnest Wishes for the most effectual Fence and Remedy against the like most deplorable Desolations. 'Tis a very piercing Lamentation, that the usual overflowing of Concern and Pity in relation thereto, is often viewed with Contempt or Disregard; as if the most casual and unsought Calamities were Mens Crimes. And it can be no small Article of Trouble, that notwithstanding the most honourable

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and encouraging Examples, in the chiefeſt Places of our Nation, of the full'eſt Generoſity, for the Relief of thoſe who have moſt miſerably ſuffered by Fire, there ſhould be found any of the unnatural and uncompaſſionate kind; ſuch as cloak their Refuſal of Kindneſs with this Pretence, that where Men in the preſent Age can moſt eaſily come at an *Infurance* of their Habitations and Effects, amongſt the moſt deplorable Calamities of Fire, they can only blame themſelves, if they feel the Laſh of the ſevereſt Aſſault thereof, without the Poſſibility of a Reſtoration; not conſidering how inclinable great Part of Mankind is, at leaſt for a while, without ſome convincing Diſſwaſive, to ſit down with the old Methods of Preſervation: Who do not preſently move out of the common Road, to lay hold of any new, however reaſonable and uſeful, Propoſals for their Security. There be many, who through want of Fore-thought, or through Deſire of preventing, according to their Imagination, unneceſſary Expence, have been hitherto ſlow in liſtning to the Propoſals of Infurance; or through partial Views interpret it an Offence to come behind their Forefathers, in truſting Providence with their Defence, by a forward Acceptance of the propoſed Infurance: Where yet it may be granted very inhuman

man to resent or overlook the past Calamities of Fire, which such may be visited with, amidst their previous Delays and Disputes, in embracing the Opportunity of such Insurance: Since whatsoever Motives may have occasioned the Neglect of Insuring, were we to have been in their Place, we should have been all of us to a Man, most earnestly desirous of the kindest Consideration; and should have thought those unworthy of a Remembrance, if it should come to their own Turn, to be visited with such destructive Flames, who would not with the most willing Mind, according to their Ability, be perswaded to remember others. And nothing would cut more deep, than when Persons, not being before so thoroughly apprized of the Necessity and Benefit of an Insurance, as to have improved the Opportunity thereof, through the most surprizing Desolations of Fire, have lost their All; having no House nor Harbour left; not a Bed to lie on; no suitable Raiment or Refreshment; being stript at once of the several Necessaries and Conveniencies which they and theirs have been many Years in gathering; when their bitter Outcries and Mournings, their unceasing Floods of Tears, their wringings of Hands, their dismay'd and drooping Hearts, their most pinching Losses and Wants, were enough to melt the hardest Heart;

Heart ; if there should be any of the least common Circumstances, so lost of Tenderness and natural Affection, as to be unfree in the Communication of a suitable Relief.

— But since the late unutterable Calamities have been enough to awaken every Person throughout the Nation, (that has any thing of the least considerable Value worth preserving, and cannot bear the Loss thereof) to hasten an Insurance without further Hesitation : Should there be a dilatory Omission thereof, and should their uninsured Substance be in the mean time destroy'd by a raging Fire ; the pitiless and prejudiced Part of Mankind, who were before unforward to shew Compassion to the most distressed Objects, for their not having prevented their Misery by being insured, will not only be ready to think they may themselves have greater colour of Excuse for their withholding their Bounty ; but will be apt to influence not a few, who would as earnestly wish the Distressed, after such numerous and fatal Alarms of Fire, had been more wise and thoughtful for their Security. — —

— None indeed that observe, how very honourably the worthy Gentlemen of the Insurance-Offices have perform'd their Articles to their insured Sufferers ; and how destitute and unrestored many other Sufferers continue, after all the common Supplies of Charity ; none such may be thought

thought to lack a Spur to close with the Proposals of Insurance, upon which they may depend for a just and ready Restoration of their greatest Loss: When otherwise, with all the long and tedious Applications in hunting after and entreating the Benevolence of the Nation, 'tis well known, how much soever present Succour may be receivable from others very kind Compassion, how unproportionable to Mens Losses are the common Returns. —

— YET if some may flatter themselves that they may never need any Help either way, hoping they may escape all Mischief, as they and their Ancestors have done before; and therefore will still give no Ear to this Method of Security; they are intreated to consider, that their past Success does not set them out of the Reach of future Danger: and if a fatal Stroke should come, what small Satisfaction will their Hopes be towards a Recompence? and is it not much more desirable to have our Possessions set upon as safe a Foundation, as human Affairs can admit, by the Help of a very inconsiderable Expence, than to run the least Hazard of the most extensive Mischief; when few are sure one Day or Night, amidst innumerable Casualties from unforeseen Springs, whether the most supporting and flourishing Substance, may not be immediately overthrown.

thrown. If Persons did but effectually recollect how many sudden and unexpected Flames have arose, where have been various Callings and Diversions ; great Numbers in Families ; many dispersed and out of the Sight of the most prudent and careful ; or many Habitations near : where the Heedless and Irregular, though without any evil Design, have mislaid or forgot their Candles or Fire ; dropt or scattered the Sparks or Brands : or where, without the least Warning, the Convulsive, Paralitick, or Apoplectick Distempers, even amongst the most Cautious and Sober, as well as others, have occasioned ruinous Falls upon their Fire or Light ; or disabled from extinguishing them to prevent Danger : and where, amidst many hazardous and undiscerned Properties and Possessions, the smallest Beginnings of Fire, have far and wide been most deplorably extended : who, under such Views, can be insensible of the slight Foundation of an unquestionable Safety.

— AND if there be those who will, notwithstanding, continue Strangers to the proposed Means of Security ; 'tis left to others to judge, whether it may not be a common Act of Mercy and Charity, both to them and the Nation in general, to endeavour in the most friendly manner to perswade such of them, as may be in the least danger

ger of being cast into the most deplorable Wants by the Losses of Fire, *most effectually* to think of such Security for every valuable Possession. As such, after the most destructive Fires, need not be undertaken thousand Perplexities to know where to repair for the fullest Satisfaction; so none would have occasion to complain of being so much gall'd with the continual Fatigue of Briefs, and Requests in their behalf.

I QUESTION not but some, at the first View, would think it very hazardous to desire such a general Insurance; since People of bad Principles would be ready, by over-rating their Substance, to impose upon the Gentlemen of the Insurance-Offices; and be less careful in preventing the Calamities of Fire, in hopes of a more ample Advantage: Now the Universality of Insurances would make no other Difficulty, than may be at present supposed: since if there be such as would dare to act a vile Part, they can buy what Policies they will out of the said Offices, without the least Importunity or Obligation. But those that know the very critical Care of the Gentlemen belonging to the said Offices, in the Examination of the Losses, Circumstances, and Characters of the Sufferers, may be assured, there is no further Consideration allow'd than according

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ing to credible Evidences. And to become the most impious and shameless Monsters upon Earth, for no Profit, to be plunged into the blackest Guilt of Perjury and Felony, of willingly destroying their own and others Possessions, besides that of Murder, in the Hazard of many precious Lives in the midst of several raging Fires, to entail the most flagrant Blasts upon their own Persons and Families, their Name and Memory, their present and future State; to run the most certain and shocking Dangers, for the most uncertain and detestable Motives, without the least Balance, or shadow of a Return; who can think there can be any in human Shape, that are not divested of common Probity and Honour, of Reason and Conscience, yea, of all Forethought and Forecast, can be so possessed and stupify'd, as to be accessory in the least thereto.

It may be farther most humbly examin'd, whether, in order to prevent many fatal Strokes of Fire, there may not be some Regulations for the Shelter of divers Habitations therefrom. 'Tis well known, how common a Cause both of the Beginning and spreading of Fire, is the most combustible Covering which is laid on Country Buildings; as in Villages, so in Market Towns: where, by the Sparks and Flakes from Chimneys, or from any Flame
which

which has got the least Head, the Thatch is often as soon laid hold on as so much dry Tinder: and the Fire that has pass'd over many Ranges of tiled Buildings, without doing them the least Injury, has often at a distance fell upon thatch'd Houses; and occasion'd such destructive Flames, as have made thousands of aking Hearts to wish, when too late, there had been no such inflammable Substance in the way. —

—It may be thought something unaccountable, that the past Ages should have so long endured so dangerous a Prospect every Day before their Eyes: especially when it has been observed by divers Computations, that in such Parts of the Kingdom where Tiles may be agreeably procured, there is very inconsiderable Difference in the Expences as to thatch'd and tiled Coverings; considering the sound and lasting, not to say ornamental, Nature of the latter, and the Necessity of more frequent Repairs of the former. The Number of thatch'd Roofs is indeed so very large, that it may be deem'd impracticable *presently* to alter the universal Property thereof: Generally such Roofs are so very weak, if not ruinous, as not to bear the Load of Tiles; and to make all new whilst these may stand, would exceed the Circumstances of thousands. In small Villages, where the Dwelling-houses are remote from each

other, and the several Out-houses do not lie near thereto, it may be an unnecessary Trouble to attempt an Alteration: And tho' the Coverings not only of Dwelling-houses, but of other Buildings thereunto belonging, in every publick Place, may be earnestly wished to be of the Tile kind; yet where People have already thatch'd Coverings, it cannot be expected, especially where not forward in the World, that they should undo their own Work, and be put out of their way, in not enjoying their past Charge and Care. But where there be new Houses erected, of any kind whatsoever, or where the Roofs only must be entirely new made, in every Place where are Ranges, or Numbers of Buildings contiguous to, or at very little distance from each other, how easily may new thatch'd Work be prevented? that by the Time the old Houses or Roofs be irreparably decay'd, there may not be in such Places such a dangerous Nuisance any more to be seen. —

— WERE the Proprietors of such Habitations happily prevailed with to make such Alterations; it may be presumed, that the Views of promoting thereby a more safe Protection from Fire, may induce them still to extend their Care, to the best of their Power, to other Parts of their Buildings; by permitting, in the outside of their new Work, as little Wood as may be; which

not which is not much less receptive of violent Flames, than the aforesaid Nuisance; And by preventing what they can, rodged and plain Walls; and following the Model of finishing the Eaves of Houses with Brick or Stone, instead of wooden Cornishes, or hanging over of the Rafters; and by watching against the old Errors of letting the least Wood ly near their Hearths, or any part of the Chimneys or other Places where there is the Use and dangerous Approach of Fire.

— YET lest it should be suggested, that with all the aforesaid Caution they may be as little secure as before; because divers Fires have been found to make no little havock, in Places where are the soundest Buildings: 'Tis granted, where Flames are once broke out, they are not always presently extinguishable: but who can deny, that where there is the most combustible Substance in the way, there are an hundred more Hazards of Fire, and as many more Difficulties in putting a Stop thereto: and does it follow, because 'tis out of our Power to prevent every degree of Danger, that therefore there should be no endeavour to prevent all we can. If we cannot consummate our Safety, amidst the Multitude of Incidents essential to this Life, is it not reasonable we should avoid, as much as in us lie, the occasion of Tribulation? Inevi-

Inevitable Troubles, after the best Care, will fall fast enough, that none need to make the greatest Multiplication and Enlargement thereof by any unnecessary Neglect. ———

— OR if there be those who with Stoical Unconcern will despise all the common Hazards of Fire; and whilst at a distance therefrom, as much run down the most promising Expedients that may be offer'd for their Defence: such as can vouchsafe to be very free in jesting, that if they should be visited therewith, the Loss is their own; and can interpret it an Impertinence to spend any Sentiments with regard thereto: May they be prevailed with to think with themselves, whether under the Disasters thereof they would not be of another Mind: but if they are disposed to stand in the way of their own Preservation, can it be an Offence to express the kindest Wishes? And as much as they would skreen themselves behind their own Losses, how seldom do their Losses stand alone (a)? How little Partiality the merciless and undistinguishing Flames can shew, in stopping at one House more than at another? If *they* were to be the only Sufferers,

(a) *Nam tua Res agitur, Paries quum proximus ardet:
Et neglecta solent Incendia sumere Vires. Hor.
Felix quem faciunt aliena Pericula cautum.*

are, yet common Respect would incline
 to be heartily desirous of the most effec-
 En- equal Measures for their Preservation. But
 Neg- when others may be involved in the ut-
 most Danger as well as themselves thro'
 ical their Neglect, who can say 'tis not desira-
 mon- ble for all to do their utmost in guarding
 unce- against the common Flame? When there
 most is an actual Eruption thereof, then all
 er'd Hands are at work, in the utmost Confu-
 safe- sion, but to little Purpose: who would
 they not be more forward in wisely endeavour-
 's is ing, thro' the Divine Favour, to keep off
 per- the fatal Stroke? where there may be a
 re- thousand times a more hopeful Prospect in
 with- first preventing, than afterwards in extin-
 nder- guishing the Fury thereof. As mournfully
 e of irredeemable as Mens Possessions would be,
 d to which the Fire has once laid hold on;
 ion, how might they before, under a superior
 dest influence in blessing the Means, have been
 ould safely perpetuated, as far as is consistent
 of- with their changeable and decaying Na-
 and- ture, for many useful and reviving Servi-
 rci- ces: A Blessing not unworthy some faith-
 ew, ful Pains to attain and secure.

WERE the aforesaid Measures of Se-
 curity, in insuring and sheltering the com-
 mon Effects of this Life, disrelished as a
 Temptation to lay too great a Stress upon
 them; or to induce some unhappy Timi-
 dity and Distrust, in not leaving to the
 Al-

Almighty the Glory of our Defence: 'Tis well known, there may be the utmost Failure therein, whether with or without the Use of such Means. Men may be guilty of relying as much on themselves, where the fewest Means of Protection are allowed, as well as where there are more: and if where there be the more probable Means to secure, there should be a vain Thought, that there is the less to do in confiding in the Almighty; 'tis a certain Sign such are insensible of the despicable Insufficiency of the greatest Means, if unblest'd from the Divine Hands: Such as do not consider, that if they had all the Power and Policy, the Will and Wealth of Man, to insure and defend them, if unguarded from Above, how many thousand thousand Blasts might overturn every Prospect. As powerful an Assistance as *Egypt* might be thought for *Israel*, all was but a (b) *broken Reed*, a meer shadow of Defence, where the chiefest Succour was deny'd. Should Men dream of taking the Security out of God's Hands, what will the most plausible Schemes, the most watchful Care, separated from the Divine Favour, avail? Yet because there is nothing on Earth which is of the least Account if blown upon by the Supreme Being; Men seldom imagine that *their Strength* is so to *sit still*, in waiting for the happy

happy Seasons of the Divine Interposition in their Behalf, as to be thoughtless of the common Use of natural Means; as if they may be supported and defended by a continual Succession of supernatural Operations, and nothing but a daily Train of Miracles must be at their Service: This would be as unwarrantably to presume upon the Divine Work, out of the common Order of Nature, as was the Satirical Suggestion for our Saviour's casting himself down from the *Pinnacle of the Temple*, in Dependence upon God's giving his Angels Charge over him (c); a Method of proceeding, as without the most uncommon Miracle must have been attended with Ruin: But as our Saviour disdained to comply with his Adversary, in encouraging a President of such an Attempt; so no Man in his Senses, can think there can be the least Ground ordinarily to hope for Defence against a Course of Nature. None can think they may be blessed with a Continuance of Life or Health without Food or Raiment; or imagine themselves safe without Locks or Bolts: As when Sicknefs gets the upper Hand of their Constitution, they would be glad to accept of the best Prescriptions that may be attained for their Recovery; so the more Danger there is of their Possessions, the more firm and fast do they

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generally make their Fences; and yet would be unwilling to fall under the Imputation of overlooking their chief Protector: If then one Species of humane Measures for our Welfare, consistent with the Divine Regulations, may be allowed, why not another? Men do not put by an Application of Creature-Means, as if an infinite Deity must do nothing less than stop all Avenues of Danger, by his own immediate Hand; as if he must marvelously chain up or banish every Disease; rein in every ungoverned Temper; and command every Casualty, as the Walls of *Jericho*, to fall before his People; and as if Man must have nothing else to do but to look on.

— If it may be said, where Casualties are purely Providential, as in Case of Fire, it would be a greater Virtue still to resign the Issue to the Supreme Being, who for wise Ends allots the Chastisement of his People: Who does not know it would be most disobliging to contend with unerring Wisdom; but not therefore, from a false Notion of Resignation, to wave or disallow every human rational Method for the Prevention or Removal of the Divine Rod: If this Argument had any Force in it, it may as well be extended to the Refusal of all Creature-Assistance: Why do Men attempt to extinguish any Fire? Why is there such an Hurry for Buckets

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and Engines, for more Water or Hands, if it would be an offensive Impatience to strive to stop the most threatening Desolation? But if none can think this to be an Affront even to the most incensed Providence, to exert themselves in doing what Service they can against the spreading of such Desolation; why should it be an Affront to watch against the first Beginnings thereof? The Offence would be in quarrelling with the Almighty amidst his Chastisements, and misapplying their End when sent; not in taking Pains to prevent the several Causes and Springs which lead thereto. If Affliction is of the most certain Use to wean our earthly Dependance, to make us see how slight and shallow are all the Streams of Creatures without a Supply from the Spring-head; it does not follow we are to court and crave Affliction for such an End; when it *unavoidably* falls, there may be many happy Improvements thereof; but are we therefore to run into its Mouth, or not humbly desire and endeavour its Removal; tho' not exclusive of the utmost Wishes and Care that the same Impressions and Change may be enstamped upon us, without the Need of the most chastising Trials.

AND since it must be owned, that the Supreme Being is the principal Source of our Security, then with all our Contrivance and Application of natural Means

for the Attainment thereof, it will be the chiefest Point of Wisdom to strive for an Interest in his Favour. If through undutiful Returns his Wrath should be kindled against a People, whether they escape the common Calamities of Fire or not, he has Millions of destructive Instruments at his Beck to do Execution; that, according to the Phrase of the Prophet (d) if they flee from a Lion, he can make a Bear to meet them. And considering Mens crimson and crying Guilt, in overlooking and abusing the several Providential Dispensations both of a national and personal Kind, both relating to this Life and another: Who may not wonder, that instead of the late Desolations of Fire, and divers other past and most shocking Dangers, the most flaming Fury had not many Ages behind universally wasted the noblest Supplies? And tho' where are found the most distinguishing Chastisements, 'tis not for any one presently to say, they were sent in the greatest Wrath: since God has often divers gracious Designs therein, to warn his People from Offence, and to prevent the most direful Judgments; yet if such Warning, as well as other Obligations, continue misimproved, What else can be, first and last, expected, but the severest Retribution? according to our Saviour (e), *Think ye that the Galileans whose Blood*

Blood Pilate mingled with the Sacrifices, or those upon whom the Tower of Siloam fell, were Sinners above others? I tell you, nay; but except ye repent, ye shall all likewise perish. Who therefore that are desirous of having their earthly Possessions insured from above, and think how many Scourges may be some time or other approaching, should they continue unreformed; would not esteem it necessary to observe the Direction of the Prophet, in *preparing (f)* with the utmost Expression of Duty to *meet their God*; before the least gathering of his Resentment, however undiscerned, may be near at hand, ripe for Execution: And who would not, according to our Saviour *(g)*, *agree with such an Adversary quickly, whilst they are in the Way with him*, whilst a Reconciliation is tendered and attainable, before a Stroke does come. Time may be, that his Anger, how long soever unexecuted, may be unappeasable. If Sentence should once be past, as the *Writing upon the Wall (h)*, in vain, in vain, and too late may a Reprieve be sought: where amidst any fatal Visitations, which may it please the Almighty ever to prevent, there may be neither Capacity, Disposition, nor Season to move for Favour.

— OR if *because*, according to the Wise Man's

(f) *Amos IV. 12.* | (g) *Mat. V. 25.*

(h) *Dan. V. 5.*

Man's Observation (i), *Sentence against an evil Work is not speedily executed*, there may be those whose Heart is fully set in them to do evil; may not such be assured, that wheresoever there is an irreclaimable Life, there are never the fewer Dangers for being at present unapplied. And if they seem to hang back a while, they may even here fall upon them with greater Force, and Weight; such as may find them, as the Sins of Joseph's Brethren, tho' possibly unthought of for many Years, who under their Perplexity crying out, *Verily we are guilty* (k), expected nothing less than the most punishing Remembrance. But can these be so vain to think, that all the Expende of Blessings here is for no End but Man's Indulgence; and that the Almighty, as much as he is concerned in giving, is entirely unconcerned in requiring any Returns; or that every Degree of Clemency and Prosperity is allowed us to abuse at our Will, as if unaccountable to the Supreme Being, and unliable to the least Displeasure.

OR if these will have it, that because Trouble is ready to come fast enough without calling, that therefore they ought not to anticipate the least Degree thereof before it falls; may they not discern a wide Difference between imprudently making or hastening Trouble, and wisely

(i) *Eccles. VIII. 12.* | (k) *Gen. XLII. 21.*

wisely endeavouring to prevent it; between fuming their Spirits with needless and ungrounded Fears of Trouble, and watching against the common Occasion thereof. Or should they imagine 'tis only clouding Religion with an harsh and austere Aspect, and that instead of all its enlivening Joys, it would be forcing it down with no small Disrelish, to let the least Word of the dark Side, as to the minutest Threatnings or Terrors, relating even to this Life, be once heard of; especially whilst it shines with the most bright and promising Mercies, and bating a few Rustles, little is seen but an universal Calm; nothing certainly can supply with more amiable and delightful Thoughts, than its Proposals and Grants: But as there is another Part belonging thereto, and the Occasion of the present Subject leads to the View thereof; when nothing is more undeniable than its Lines of Justice, or more inevitable than some kind of Execution thereof, in case of an unmoveable Disrespect thereto; 'tis taking the safest way to weigh both Parts of its Articles: 'Tis not a cautious and tender Suggestion of the least Divine Displeasure, that hastens or augments one Tittle thereof: But as the Standard of the Divine Will remains irreversibile, whether a softer or an harsher Interpretation be given thereto; it would only tend to ensnare with the most weak

weak and dreaming Comment, to do nothing but dwell upon Hope, without striving for a suitable Support thereof.

OR were such to alledge, they do not observe any present Distinction in the Treatment of good or bad Men, sufficient to assure them of the Danger of the least Providential Marks of Vengeance against one more than another, to require a Regulation, especially being informed from Revelation, that there is *one* common Event (1) to both; It may be acknowledged, that the most frequent Events of this Life are promiscuously dashed with Trials, to prevent our leaning too hard thereon: But it does not therefore follow that there are no distinguishing Resentments of Mens Offences: If it will be found to appear that the most indisputable Tokens thereof, have been even in this Life levelled against very great Numbers of such as have dared to despise the Divine Will, tho' there have been others of the like Stamp who have here escaped; when a Resentment, tho' not presently in the Execution thereof extended to all such, yet is sufficiently legible where it has fallen, as to denote the watchful Eye of God as far as it extended; it cannot imply, that there is no observing or resenting Providence with regard to the rest, because at present unmolested: Such may be as sure,

that
 (1) Ecclef. IX. 2.

that as the Almighty shews his present indignation against many, since his infinite Nature cannot be distant from any one particular Place or Person, and he cannot be partial in the Measures of his Government, there can be no less Indignation against every other the like Offender, however at present unmanifested by the least particular Affliction. Who may not behold Tokens enough of Divine Wrath in this Life where they have fallen, to convince the most profligate Mind, how enraged Providence is here against them: What a warning Evidence thereof, was the sweeping Judgment of the Flood (1): the Overthrow of Sodom and Gomorrah (m): The Plagues of Egypt (n): The Destruction of the Canaanites (o): The Blasts of the formidable Hosts of the Assyrians (p): The Ethiopians (q), &c. The frequent Distresses of the People of Israel, according as they were more or less forgetful of their Duty; particularly their final Desolation; such a signal Mark of

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(1) Beros. *Joseph. Antiq. Jud.* l. i. c. 4. *Lucian de Dea Syria. Chron. Scalig.* l. i. *Plato in Timæo. Ovid.*

(m) *Tacit. Hist.* l. i. s. *Diodor. Sicul.* l. 19.

(n) *Jos. Antiq. Jud.* l. 2. c. 6. *Tac. Hist.*

(o) *Procop. de Bell. Vandalic. Bp. Patr. on Jos.* c. 4. ver. 20. *Dumajcen. Jos. Ant.* l. i. c. 8.

(p) *Is. XXXVII. Herodot. l. i. Prideaux Con.* Part I. B. i. p. 24.

(q) *2 Chron. XIV. 12.*

revenging Providence as none can possibly weaken the Evidence of; which as it was before uncontestibly pointed out by our Saviour (s), so is recorded by one who is granted on all Sides to have an universal Character of a very authentick and disinterested Historian; who as he was an Eye-Witness of the Desolation, so being unattach'd to the Principles of Christianity, was not in the least bias'd in Favour thereof. Who that with an unprejudiced Mind reviews these and divers other *general* and shocking Judgments, can imagine God's Displeasure towards his Enemies is kept out of Sight, and undiscoverable in this Life? especially if they withal duly observe what Eruptions thereof there have been against *particular* Persons; such as have been apparently visible in the Nature, Season, and Circumstances of Punishment bearing the indisputable Marks of their Offences; discovering such Effects as exceed the Work of blind and giddy, unresenting and undirecting Chance; and loudly proclaiming even the present Danger of persisting in the least known Disregard to the Supreme Being; as may be seen in numerous Testimonies elsewhere related (r). —

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(s) *Whitby's Annot. in Mat. XXIV. Luk. XIX. 42. and Gen. Pref.*

(r) *The Divine Power with Respect to the Origin and Government of the Universe, p. 33, &c.*

Madness of Disaffection against the present Government. Edit. 2. p. 59, to 71.

Who then that are unwilling to incur the Divine Displeasure in this Life, can be unsollicitous in the Expressions of dutiful Returns for the several signal Providences hitherto manifested in their Behalf. Where the most terrifying Flames and Afflictions have *past over* their *Doors*, as the destroying Judgment in *Egypt* did those of the *Israelites* (*s*), whilst their Neighbours have been cut down therewith; Can such find in their Heart to disoblige their great Protector, by an ungrateful Misremembrance of such Mercy? Who that seriously recollect, how often through the keen and restless, the dark as well as open Attempts of the Papal Faction, these two hundred Years last past, this Nation has been upon the Brink of Destruction; and what seasonable and marvellous Deliverances it has been blest with amidst such numerous and direful Perils; who that have not wilfully shut their Eyes against the most melting Force of the utmost Obligations (*t*) as ever were heard of since the Creation, and have the least Desire of having the joyful Benefit hereof happily continued; can be too thankful to our great and good God for his Favours, or too watchful in specifying a Respect thereto? When instead of having our most valuable Properties, both sacred and civil, universally crush'd by the Romish Fury; instead of

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being

(*s*) *Exod. XII. 23.* (*t*) *Madness of Disaffect.* Edit. 2.

being disabled from hindering the triumphing of its Power over all the *European* Protestant Countries, in seeing the Barrier and Ballance of the Protestant Interest thrown down; we and our Brethren can hold up our Heads with the heartiest Acclamations of universal Joy, unanoy'd with the Feeling or Fear of Mischief from such Hands; Who that is not lost to every Degree of Reason and Religion, of natural Humanity and Gratitude, that is not sunk into the blackest Infatuation *(u)* that ever could be conceiv'd or express'd, would run the Hazard of diminishing, or forfeiting the said Mercy by the most offensive Abuses; when instead of being at the Command of such, who as they have not before spared the Protestant Brethren, where unrestrained from a superiour Interest; so had not their Spirits been calmed by the successful Influence of Providence in our Behalf, would have been still thought to be the same unrelenting Tyrants, according to the essential and invariable Properties of the Romish Persuasion; when, instead of such Misery, 'tis our Felicity to be favoured with the most shining Rays of the most hopeful Times under a Protestant Government; where the most illustrious Wisdom of our most Gracious Sovereign, and of His Royal Consort, together with an happy Prospect, under the Almighty,

(u) Ibid,

of the most promising Heir of the Crown,
 and the transporting Number of the Royal
 Family, do cheer the Heart of every well
 disposed *Briton*; Who of the least com-
 mon Sense can need a Persuasive to prize
 such a Cluster of Blessings? Who indeed
 can suffer a single Thought to warp from
 his Allegiance towards Goodness itself,
 where 'tis most justly due? Who that ob-
 serves the most mild and affectionate, the
 most cautious and paternal Care, in aim-
 ing at the most obliging and pacifick Mea-
 sures abroad and at home, can forbear, in
 Spite of all the ill Nature and worse Ex-
 amples, dropping and extinguishing the
 most inveterate Prejudices, whether they
 will or no? with whatsoever different
 Light some may look upon the Adminis-
 tration; where there is no straining the
 Prerogative; no arbitrary Courts of Jus-
 tice; no illegal Demands or Injunctions;
 not one Property invaded; not a single Hair
 of any one's Person, nor the least Mite of
 his Possession, touched without Law; Who
 can think they can be Loyal enough? or
 ever strive enough to facilitate the publick
 Measures for the universal Satisfaction and
 Welfare both of the Crown and Kingdom?
 And who would not earnestly wish that all
 our publick Animosities may be changed
 into the most commendable Emulation of
Israel and *Judab*, amongst whom, when
 one thought they had *ten Parts in the*
King

King (w), the other was unwilling to be behind in striving, by Expressions of Duty, for the like Favour. Happy indeed it would be, if amidst the divided Party-Names, this was the only Strife, who should manifest the soundest Principle, and the most desirable Service; who should most thankfully and dutifully improve their Talents and Trusts, in *fearing God, and honouring the King*; who should be the most inoffensive, the most useful, and the most obliging Subjects, in most answering the End of their Being, and doing all the Good they can in their Generation: yea, what a thousand-fold Happiness, if all were truly sensible, how highly necessary it is, that Religion and Loyalty, and whatsoever else may make for a National Prosperity, should uninterruptedly go together: Since otherwise, if we abounded in all the Flourishes of good Will towards Man, and forget our Obligations to Heaven; or were our Hearts to overflow with Pretences of Divine Principles, and yet turn Enemies to the happiest Establishment amongst Men; How can we think the chief Stay of the Universe can be our Friend? or what Warrant even for the *present* have we for the Benefit and Security of the most abused and misprized Blessings.

OR were all to have their most extended Wishes, as to an entire Exemption from Af-

Affliction here, whether there be greater or less Expressions of their several Duties; or should there be nothing but such common Visitations as cannot be observed to tally with Mens Offences, or to denote a signature of any Resentments; yet without the sincerest Regard to the Obligations of God and Man, what in the Universe is more certain, than that there will be the sharper Return to come. If the frequent Scourges of this Life may be despised or defied, who that seriously thinks at all, can be unconcerned about a future State? Were we to be favoured with all the Security and Prosperity that is attainable in this withering State, and the Happiness of our unperishing Substance be unshaken; If there be for a few Moments or Years all the most long'd for Embellishments and Preservations of the Shell, and the most precious, precious Jewel be cast away; how little can the one balance the irreparable Loss (*) of the other? How defective soever some Mens Wishes and Sentiments may be with regard hereto, whilst the Smiles of this Life shine upon them, and the Terrors of Eternity seem to be at a Distance; yet who may not observe, how glad they would be to have some Hopes (y) at their taking their Leave of all the Help of this Life? and what a vast Difference there is between

(*) *Matt. XXVI. 16.* (y) *Numb. XXXIII. 10.*

tween the Thoughts of an unafflicted State here, and of an approaching End (a) ? With what languishing and bitter Lamentations at the last Gasp a Recal of past Mercies have been wished, for a wiser Improvement against such a Time : and how many Millions of Worlds Men would then be free, though in vain, to give, if at their Service to dispose of, for an hopeful Prospect ; when none of their Circumstances and Supports, here, none of their modish Reflections about a future State, can hold out against a final Storm ; when the longest Days of their Pleasure will expire, and nothing but the Guilt thereof remain. Who may not remember how shaken the most daring Champions of Infidelity have been, when once they come to look Death in the Face ? As stingsless and unterrifying as it may be represented at a Distance, when the Scene is changed, what a dark and remediless Confusion, what Heart-breaking Despair keeps close within ? who that before made a Jest of the Divine Mercy, and of the atoning Merits of a glorious Advocate, if they are not finally stupified, but are then in the greatest Earnest with their Cries for Favour : As much as they pass their Lives as if out of their Senses, how

(a) Ἐπειδὴν τις ἰγγύς ἢ τῆ θανάτου πληυτήσιν, φοβερός αὐτὸν δόξῃ καὶ φοβήσῃ, πρὶν δὲ ἐν τῷ παρόντι, ὅτι σῶται ; " When any one thinks he is near his Death, he is under a Fear and Concern about those Things which before were not the Subject of his Thoughts". *Plat. de Republic. L. I.*

do they then with the Prodigal (2), tho' too late, often come to themselves; when the gloomy Vale of Death, their dark Leap into Eternity, the scorching and unextinguishable Flashes of Wrath, are near at Hand; and no Glymple of Relief on either Side the Grave, for the least Allay of the most piercing Horror. As stout and unyielding, as impious and blasphemous, as now some make no Scruple to appear, now are they then made to stoop and tremble; and in what exquisite Agonies to think where they are going, and what shiftless Preparation they have been making against such a direful Day? How did the Apostate *Julian*, after his Violence against Christianity, depart this Life, under his mortal Wound, with this Declaration of the revenging Justice of his rejected Saviour, "Hast thou overcome me, O *Galilean*" (a)? What a moving Specimen of misgiving was conjectured of *Hobbs*; who after he had been for many Years most shamelessly striving to run Religion into a State of Nature, and into meer human Craft and Policy, as he could not satisfy himself in his latter Days without manifesting a Point of Regard to Christianity, by some seeming Devotion at the Communion (b); so under the Reflections of

E his

(2) *Luke XV. 17.*

(a) *Theodoret Eccles. Hist. L. 3. c. 25.*

(b) *Gottier's D. V. I.*

his past unsupporting Principles, found his *Fear of Death* increase with his Years (c); and no wonder was "observed (d) unwillingly to leave the World, without (a fuitable) Decency and Resignation" when he had little to rest upon besides the dark and dry Tenets of the most abused and ill-named Philosophy, opposite to the sacred Tidings of Salvation, as well as to the sound Reasonings which human Nature, truly improved and sanctified, must unavoidably suggest concerning a future State. How well known were the penitential Relentings of the late Earl of *Rochester* (e) under his last lingring Decay, at the end of his vicious Race. And more particularly how desirous was a late Sceptical Author of some future Stay, at the winding up of his sneering and fruitless Attacks upon the chiefest Views; who notwithstanding his most deplorable spending of his Time in raking together all the Rubbish and Scraps, all the Misapplications he could think of to depreciate the untarnishable Excellency of Religion, was so far from making out thereby the least Tittle of Satisfaction; that as he yet thought it most safe whilst living, very decently to join in the divine Ordinances; so found he no other Refuge at last but

(c) *Rapin Thoyras Hist of Engl.* V. 14. p. 241.
Etchard Hist. of Eng. V. 3. p. 568.

(d) *Etchard Hist.* *ibid.*

(e) *Etchard Hist.* V. 3. p. 608. *Life by B. Burnet.*

in his declared *Hopes*, such as they were, that he was "going to that Place which God had prepared for them that love him".

How can any thing indeed but a timely and well grounded Application, according to the sacred Terms stand the Test : and what can be observable in the opposite Tenets, but an universal Maze of the most helpless and hopeless, the most crooked and irrational, the most vain and reptile, the most debasing and startling Thoughts ; nothing but the vilest Froth and Spittle, the blackest Spawn of human Nature ; nothing more inconsistent with present or future Welfare : Such as were Men to look forward, they would be pierced to the Heart to see take Place amongst their dearest *Friends* ; to think that they might live at Random, as if unaccountable to the Supreme Inspector, and unaw'd with the least Apprehension of future Danger ; as if, were there Dexterity enough to escape human Cognisance, they might be as malicious and tumultuous ; as sly and deceitful ; as rooking and oppressive ; as restless and insatiable, as they please ; as if there were no superior Principles pointing beyond this Life to restrain them ; as if it would be nothing not only to be marked here for Heathens and Infidels, but at last to be denied the *Hopes* of Christian Burial, cast away at their final

Exit, as only upon a Level with brute Creatures; who then, that are not given over to the most deluded Judgment, can with Unconcern endure to think, that they themselves should be of this abandoned and lost Number? Who could be willing that a Scheme, excluding divine Obligations, should universally prevail even with relation to this Life; to have no Motive from above to bind a Person's Word, to give a Sanction to his Oath; to be able to place no real Confidence in Man; to be sure of no Man's Fidelity or Regularity; to have all the Laws that reach a Man's Mind and Conscience thrown aside; to have nothing but a wanton Humour, and every Opportunity of serving it, made the most leading Principle; to see the Bands of Societies and Nations, of sincere Friendship and Civility entirely dissolved; and no Support of the least Stability, but a Shadow of pretended Honour and good Nature, which, without any other Principle, easily yields to the secret Biases of various Trials and Temptations; Where is that Man that could esteem it reasonable that others should universally sit down with such a wild Notion? and how miserably self-condemned they must be who allow themselves the Liberty thereof? But could such imagine, notwithstanding its being so unreasonable and detestable, to get the better of the most accusing and stinging-

singing Remorses by drowning all their
 Cries; as if they could put out a Fire
that is not blown, and remain undisturbed,
 as well as unconsumed, therewith: What
 can they else expect, but its being only
 as that which is hid under Ashes, which
 tho' unseen, is gathering Strength, and at
 last breaks forth with a greater Flame.
 How may they with a little impartial Re-
 flection perceive, that notwithstanding all
 the shuffling and tossing, all the Methods
 of biasing their Thoughts in behalf of
 their Liberties, in order to get rid of the
 common Apprehensions of Guilt and Dan-
 ger; and with what scornful Names so-
 ever they may load Conscience, as if a
 canting Term; they may find a Spy and
 Witness and Judge within, by whatsoever
 Titles it may be described, conscious of
 their lawless and unjustifiable Proceedings;
 and ready, sooner or later, to proclaim, against
 all their Wills and Devices, their forlorn
 State; which as they daily carry about in
 their own Breasts, they cannot entirely
 shun (f); such as they may be assured is not
 interwoven in their Nature, to answer no
 End, or as only rising from Vapour or
 Fancy, or common Custom; when being
 universal, tho' not always alike powerful,
 through the different Treatment thereof,
 as

(f) *Nocte Dieq; suum gestare in Pectore Testem. Juv.*
Si recludantur mentes, posse aspici Laniatus et Ictus.
Tacit. Annal. L. 6.

as it does manifest an immaterial Part, which is in some Pain about its future Welfare; so without a suitable Change very evidently presages its fatal Doom.—

—AND how very certain it is, that there is a Part belonging to our Nature, which will survive the Dissolution of our Body, and if unprepared, must be unavoidably exposed to Misery; may be no less discernable, according to the Maxim, *Oppositorum eadem est ratio*, from the contrary Impressions of Hope under a Remembrance of Duty; which how different soever, according to the different Degrees of Preparation for Eternity, yet in many sincere Christians, upon drawing towards their Decease, has been very signally enlarged; that as their Souls have been ready to be dislodged, they have been upon the Wing, as Birds uncaged, joyfully singing to find themselves released; at Liberty to hasten towards those blissful Regions that are most agreeable to their Nature: How do such Forecasts of another State, in Hopes which are well directed, and underived from any Motives of this Life, very movingly imply a separate Existence of our Souls in another World; and consequently a State which will be hereafter happy or miserable according to Mens previous Regard thereto. —IN these different Impressions of Fears and Hopes, as they are founded in an Appre-

prehension of pleasing or displeasing a Divine Being, are drawn in Capital Letters the Expectations of a Future Account; such as amidst all the pretended Parallels between the Faculties of Mankind, and the faint Reasonings of the Brutal Species, are uncommunicable to the latter: Wherefore ever therefore it may be alledged, that the Argument of the different Properties of Thought from Matter, which is often used to demonstrate a distinct Nature in us, indissolvable with the material Part, would prove too much; in specifying the like State of Brutes as well as our selves; the Difficulty is at once removed; by observing, that this inseparable Consciousness of an Obligation to a Supreme Being, and the different Result of the different Improvement thereof, sufficiently distinguishes our Nature; and undeniably discovers that in us which is designed for some After-State, and which must therefore expect to be treated answerable to the Abuse thereof.

I MIGHT here further pursue several Examinations of Futurity, from the profane and sacred Testimonies as well as other Arguments, to shew the absolute Necessity of the soundest Wishes and Endeavours in relation thereto: But as they may more agreeably fall under another Subject, which I shall here humbly make bold to annex, concerning the *Truth of a Future State, and of its Happiness by a*
Re-

Redeemer: I cannot but most earnestly wish, that there may be the like sincere Desire of some happy Influence in perusing as I can assure the courteous Reader, there was in composing; and I should humbly hope that my Pains about the chiefest Concern that I can think of, will not be misapplied.

Argument of the different Properties of Thought from Matter; which is often used to demonstrate a distinct Nature in us; indissoluble with the material Part; would prove too much; in specifying the like State of Brutes as well as our selves: the Difficulty is at once removed; by observing, that this inseparable Consciousness of an Obligation to support, and the different Results of the different Improvements of the Mind.

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